Lutheran Herald

ly 28, 1959 • Vol. 43 • No. 30

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ed poet
Sandburg
es his
ddaughter . . .

Youth and Age Delight Each Other

(see picture story, page 6)

No Meetings In Heaven

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As dean of one of the country's famous theological schools, Roy Pearson is a veteran of many meetings and is well qualified to write on the subject.

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Lutheran Herald

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Official organ of The Evangelical Lutheran Church. Published weekly by Augsburg Publishing House, 426 South Fifth Street, Minneapolis 15, Minn., Randolph E. Haugan, General Manager; Albert E. Anderson, Circulation Manager. Subscription price, United States and Canada, per year $3.00. Entered as second class matter January 14, 1931, at the post office at Minneapolis, Minn., under the act of March 3, 1879. Printed in the United States of America by Augsburg Publishing House, Minneapolis 15, Minnesota. © Augsburg Publishing House, 1959

Like most explosions, mine had a very small t
In fact, it all started while I was opening my m
mail, and the significant item was nothing but a
of a weekend conference. But what set this par
notice apart from the others was the fact that th
a conference on how to hold conferences, and t
finite possibilities which such a concept offered
all I needed for my detonation. If you could h
conference on how to hold conferences, why not
ference on how to hold conferences on how t
conferences; and if you got away with that, the
no limit to the avenues that beckoned your greg
inventiveness. No more worries about a day w
togetherness: you would always be together! No
anxiety about spending only half of your life in
ings: now you could spend all of it in them!

Before I go any further, I had probably bette
fess that I am not a well-adjusted individual.
fixations. At the moment, my obsession is our
meetinged culture. My other fixations have
and perhaps this, too, will pass. In the meantim
I stand, and if mine is only a voice crying
wilderness, at least I'll be a nuisance only to

It may provide a little reassurance if I say
have no desire to be a hermit. In the book, *Exe*
Action, by Learned, Ulrich and Booz, there is a
ence to an executive who had two full-time secr
to insulate him from his organization. "He cou
seen only by appointment for the discussion of a
ously announced topic. His subordinates discovere
the only place where he could be reached info
was the washroom. Eventually his subordinates
turns rushing into the washroom whenever the
him enter it." I freely admit more sympathy f
executive fox than for the subordinate hounds,

A theologian, veteran of many conferences, sounds off on a sore subject—meetings. In business, in community work, in church work, a certain number are necessary, of course, but too often, in his view, they are just another way of saying, "I want my mother."

By Roy Pearson
Dean of Andover
Newton Theological School

dmit that such insulation can seldom be justified. etings have a place in any organization. How an you hold the organization together? How else ou keep all of the constituents constituent? How an you put reins on the tyrannical and bridles ie irresponsible? How else can you pool diverse rces, fan enthusiasm, or provide the encourage- which prevents individual initiative from starv- n its unsupported isolation?

I sometimes suspect that many of the avid es of meetings are like the driver who sideswiped ck, crashed into four trees, knocked down a tele- guy wire, tore off a length of fence, crunched stop against the concrete steps of a house, and ined it all by saying, "My horn got stuck."

THE "TOGETHERNESS" FETISH

s not easy to describe precisely what is happening ie executive level today. From one point of view, henomenon is murder: we are killing the minds r best executives by the multitudes of meetings we crush into their schedules. From another of view, the process is suicide: the executives selves are responsible for the meetings that de- them. But whether by homicide or by self-destruc- the ultimate event is the same, and perhaps the way to make my meaning clear is to draw a few usions from the life I see around me.

one thing, it seems obvious to me that we have a fetish of togetherness, elevated group dynamics status of a holy cult, and by insisting that every rd step be taken by a team, guaranteed that some of the most important forward steps will never be taken at all.

Some things can be done in groups—playing hockey, for instance. Other things are better done alone—writing a poem, for example. The men who delegate responsibility are not always aware that a distinction needs to be made in these matters, and they often display a remarkable suspicion of anything that has an air of individuality about it. They do not seem to understand that if the whole of a group is often greater than the sum of its parts, it is just as often less, and they appear to have few doubts that what cannot be done in a group ought not to be done. In other words, a Heifetz is all right as long as he plays unobtrusively in the orchestra, but let him stand up for a solo, and you bring down the curtain on him. The halfback deserves a mighty cheer when he goes over for the winning touchdown, but only if all the other members of the team crossed the line together with him and each of them had at least one hand on the ball.

But groups are seldom authentically creative. Imagine a committee composing the 23rd Psalm, or painting the Mona Lisa, or conceiving a symphony like Beethoven's Fifth. Creating is done by individuals, not groups, and when the group usurps the individual's prerogative, the result is almost always stultification. Democracy is not a synonym for mediocrity, but it is a rare group which does not move toward a common denominator that lifts the level of the relatively incompetent only by reducing that of the conspicuously able. Groups do not think: they merely accumulate thoughts; and since it is one of the main functions of the group to secure agreement, it is almost inevitable that the group will be destructive of the nonconformity out of which most new advances have emerged. It puts a fence around

the dictator, but it also hamstrings the legitimate leader. It gives solace to the mediocrity which is always resentful of excellence, but it also emasculates the excellence which longs for freedom from its bondage to the mediocre. And by condemning the leader always to operate in a group, we deny him the liberty to lead.

CRADLE FEARS

A second conclusion, to which I have been forced only with the greatest reluctance, is that we are behaving like scared rabbits. In company with most such indictments, this charge is too inclusive to be strictly accurate, but as a general picture of the emotional climate in executive circles, the statement stands the test. Moreover, it helps explain why the executive tolerates the unproductive meetings whose destructive effects he can recognize.

Some insecurity of this nature is quite clearly related directly to our associates. The higher the hierachical ladder goes, the narrower it becomes. We want to keep climbing, but so do our associates. Liking them as men, we distrust them as competitors, and a meeting seems a small price to pay for keeping tabs on them, finding out what they are up to, and preventing them from surging too far ahead of us without our knowledge.

But much more of the insecurity is rooted in distrust of ourselves. One of the primary fears of infancy is that of being dropped, and most of us are nearer to the cradle than we think. If we were to speak in semi-theological terms, we should have to say that we are not sure exactly who we are, why we are here, or where we are going. Our own identity is still something of a mystery to us. We have capacities, but we have never quite defined them. And secretly we place less faith in our own originality than in that of our competitors in the company.

If fears of this kind account for much of our defensive huddling together in the business world itself, they account for even more of our subservience to community pressures outside the company. It scarcely needs to be said that an executive will have many proper reasons for taking part in the clubs, welfare groups, and other organizations of the city or town where he has his home, but there is far greater necessity to point out that a great deal of his community service is no more than self-serving. In part, such activity is the conscious effort to further the ambitions either of himself or of his company, but in even larger part, it stems from his unconscious hunger to find support for his belief in himself. His service derives not from his strength but from his weakness. He joins o izations and accepts their offices for the same re that the Indian tied the settlers' scalps to his be the western gunman carved notches in his gun memberships and titles give visible proof of a petence which he never trusts sufficiently to tak granted. He supports the right causes for the w reasons. In fact, the truth is less that he support cause than the cause supports him, and offering self for membership in a community group is doing no more than repeating the ageless cry of c hood, "I want my mother!"

SOULS FOR POTTAGE

My third conclusion will probably be even less p lar than the others: we are selling our souls for m of pottage. This is not to say that the life of the ness community is not desperately important to selves, to business or to the nation at large. Nor is sonal ambition always to be deprecated.

It is said that one day somebody came to M Guggenheim with a scheme for making money. Mr. Guggenheim," he urged, "what wealth, power that would give you!" But the old man stroked his side whiskers and asked, "And then?"

That is a good question. The bigger is not alway better—a case of measles, for instance. The longer i always the more desirable—a shipwreck on a d island, for example. The claim is often made that formity to the feverish madness of the many-meeti culture is the only way to get ahead, but it is a ju able query whether the prize is worth the price even more essential, whether the contemplated pr is really getting ahead. The modern executive is no first man to gain a world by losing his soul; ar we so run that we never rest, if we so talk tha never think, if we so exist that we never live—th sult can hardly be an asset to ourselves or, for matter, to the businesses we serve.

I can only speak for myself, but let it be said the days increase when it is absence that makes heart grow fonder. If I go to a conference, I want reason to be better than my own incapacity for pendence. I have warm sympathy with the late I Hodges' comment when he was told that heaven w place where there would be no partings. Wha wanted, he said was a place with no meetings.

The Deadly Sins:

On Sloth and Boredom

Deadly Boredom

) be slothful in the sense of not caring is a deadly To be bored is not always a sin although certain s of boredom are sinful. There is a boredom which in to Sloth, or *acedia,* as Paul Elmen points out s excellent little book, *The Restoration of Meaning ontemporary Life.* To this boredom we shall pres- return, but before doing so, we shall look briefly oredom in general.

Man With a Hoe

uch nonsense has been written about boredom in ern life, and some of it has been contributed by the . The poets tend to think that what they like every- should like and what bores them should bore the erse. It isn't necessarily so. As a youth, I was deeply ed by Edwin Markham's "Man With a Hoe." It ed to me then that Markham had limned the ultural worker with startling honesty. There he d bent and broken, made stupid and brutal by his otonous toil—a pathetic, blinking creature.

arkham's poem is a corrective to the glamorized e of the Happy Toiler—the strong, young man gleaming teeth and rippling muscles who attacks ne quarry with a smile on his lips and a perfectly ered aria booming from his throat. But neither Dumb Ox nor the Happy Toiler gives us the truth it our existence.

Anguish in the Assembly Line

or the past century it has been the habit of clergy- to visit factories and to deplore the lot of the robots work there. Even so astute an observer as Rein- Niebuhr visited the Detroit assembly lines in the 's and uttered his "woe, woe" over them. The work he modern factory, said these pastors, is not only and hazardous; it is boring.

Ve are all in favor of improving the lot of the in- rial worker and of elevating his status to true ity and worth. But I am not so sure that anything do to give him lunch rooms with murals and bowl- on Wednesday afternoon is going to solve the prob- of boredom for him.

Pauline, the Plastic Girl

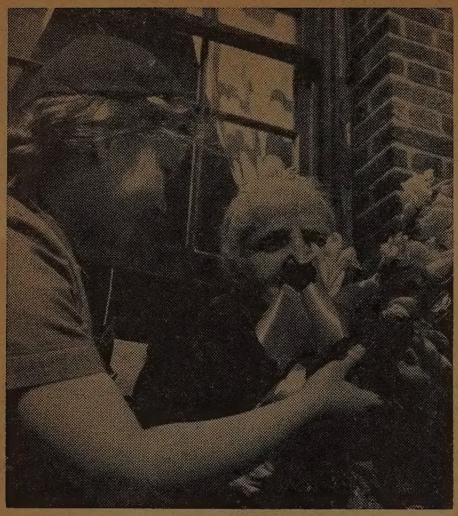
me years ago I visited a factory which made plastic s of various colors. Lines of girls sat at presses, king and packing disks. There were green disks and blue disks, red disks and white disks. But there was only one color per girl. With an abundance of misplaced sympathy I approached a girl who seemed to me to fit into the stereotype of Rosie the Riveter. She was too blond. She wore too much mascara and too much lipstick and she was attacking her work and her chewing gum with the same rhythmic vigor. Adjusting my face into the most professional compassionate lines, I shouted through the clacking of the presses, "Pretty boring, eh?" I was for the moment one with Charles Kingsley, Washington Gladden, and Mrs. Humphrey Ward. But the wage slave paused only long enough to move her Dentyne to a more manageable place in her mouth. Then she shouted back a little defiantly, "No, I like it."

Prime Illusion

This was disappointing. I expected her to be bored by her lot as, I am sure, I expected her to be excited by mine.

There is no simple way of making life constantly zestful for everybody. Because we are finite and sinful, existence will often prove tedious. We shall always imagine more vividness than we can attain, and anticipation will usually outshine realization. Because of sin we can never quite penetrate to the exciting secret of the world around us. But to find some things tasteless is not the same as rejecting creation. We do not with the *acedia* of Ivan Karamazov "hand God back his ticket." We accept with humility the groaning of creation and wait for the day in which grace shall make us capable of managing a life with no boredom in it.

Youth and Age Delight Each Other



Her good deed for the day. A Brownie Scout visits an octogenarian at a Home for the Aged and presents her with flowers for her birthday.

There is a very special kinship bet youngsters and oldsters. The little tots the old with the openness that children can possess. Youngsters do not find any wrong with seamed faces, rough beards slow-paced movements. They love gra and grandpa.

For just as the very old somehow ma to hold within them a great store of lov sympathy for the young, so young chi abound with an overflowing love for th

The skills of the arts are handed down from generation to generation with delight to one and enlightenment to the other.

Dr. John Witten of North Tazewell, Virg is a bachelor, but he likes kids and they him. In fact, he has adopted more th hundred of them. Right now, he has a twenty with him.

A picture story
by
Three Lions

n Amish grandfather in the ennsylvania Dutch Country Pennsylvania tells old les to teen-agers and tots. oungsters derive a good eal of pleasure from their ontact with oldsters.

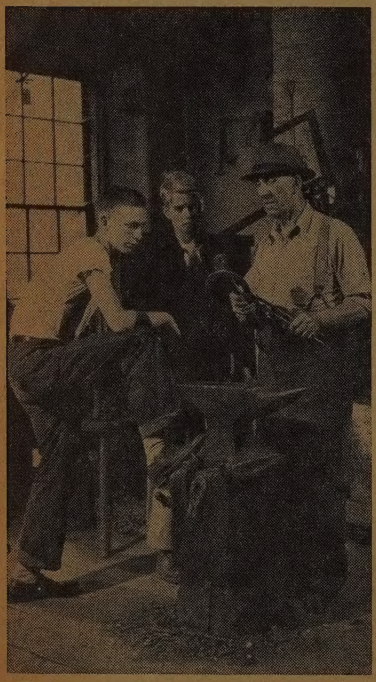
g their first day at school, these sters are made to feel at home by otherly quality of the older teacher. ren like old teachers who seem like sions of the kindly grandmothers me.

Sometimes this love stems from sheer sympathy as in the case of extra-sensitive children; sometimes there is a tender kinship between old and young; sometimes it has a merely Machiavellian prompting: grandparents are inclined to spoil the little ones with extra indulgences and gifts. But the fact remains that the kids get on great with the older folks. For the quiet patience and great understanding are luxuries that only the old can give after they have settled down to a quieter pace of life and greater contemplation.

Every older person should find some interest in little people, even if there have been none to bless them in the immediate family. What about your neighbor's child? Why not adopt her, so to speak, if only for a few minutes a day? A child will bring untold joy to you just as you may be bringing spiritual and physical solace to the child. For no child is so rich or so replete with a store of friends that he will not care to find new adventure at the bosom or in the lap of someone who has seen three-score years or more.

No need for the aged to sit alone and lonely. The healthy oldster can find new areas of delight in work, play, and in talking with and caring for children.

At a New York City settlement house, an oldster and a youngster co-operate to produce a minor work of art.



The village smithy has many a tale to tell avid teenagers. Oldsters have more patience and enjoy talking to young people. This is one of their culminating missions in life: to pass on the lore of their generation to the one coming up.

The quilting bee brings three generations of hills family together around the multi-colore

For the Family Altar

J. R. Hestenes

vard the Eleventh Sunday After Trinity — *Nineveh*

The Epistle: I Corinthians 15:1-10 • The Gospel: Luke 18:9-14

Monday, August 3

THAT PLACE?

Jonah 1:1

ow the word of the Lord came to
th . . . "Arise, go to Nineveh, that
city, and cry against it."

hat strange ideas the Lord came up
! Yet those were His words to Jonah
prophet. Nineveh! A strange and dis-
city, full of heathen people and
edness. There, to that city, the Lord
d Jonah to go. These were hard words
Jonah and they did not fit the map
is love or concern. They belonged to
rritory beyond the borders of his
t, and Jonah found himself drawing a
y line around the territory inside
h he intended to stay.

ave us, Lord God, from the narrow-
of the unschooled Jonah. Rescue us
the imprisonment of the two-by-
heart and mind. Push away from
ur narrow horizons. Make us see that
is need; soul need, in far places.
en our vision and give depth to our
passion, so that we shall enter into
r concern. Amen.

✝

Tuesday, August 4

THE AVOIDED

Jonah 1:2

But Jonah rose to flee to Tarshish from the presence of the Lord.

Yes, that was the thing to do. Run away. This was the way out. Going to Nineveh to cry against it? That great city full of heathen and wickedness? That was not for Jonah. The thought of it filled him with fear; or was it a mixture of fear and selfishness? But he arranged his get-away. He would strike off in another direction. In his insanity he thought he could flee from the presence of the Lord. On board ship he could think it through and come up with a good answer for his action. So he thought.

We confess unto You, dear Father, that we are forever running away from Nineveh. Sometimes it may be a wrong we have done that needs to be righted. Sometimes it is a situation in our home that begs to be cleared up. But we are afraid of it. We know that it will not be easy to correct it, so we run away. Stop us in our tracks, now. Amen.

✝

Wednesday, August 5

THE ASSIGNMENT

Jonah 3:3

So Jonah arose and went to Nineveh, according to the word of the Lord.

Much had happened to Jonah between the first and second call to go to Nineveh. In his attempt to run away he discovered that there is no getting away from the presence of the Lord; he found out that when the Lord wanted something done He kept on until it was carried out by His chosen servant. So Jonah went to Nineveh, and he proclaimed to it the "message that the Lord told him. "Yet forty days, and Nineveh shall be overthrown!" Perhaps Jonah's heart was not yet in what he was doing.

It is a hard lesson we must learn, gracious Father, that sooner or later we must contend with the things that matter. You reach us in the Word, and in bold letters You set forth Your Will, asking us to align ourselves with it. Our stubborn wills say no. Help us to rise up and go against the grain of our wishes to join ourselves with You.

✝

Thursday, August 6

THE CHANGE

Jonah 3:5

nd the people of Nineveh believed
; they proclaimed a fast, and put on
cloth, from the greatest of them to
least of them.

f for a moment, Jonah wondered as
preached whether there would be re-
s in God's favor, it is possible that
never suspected that there would be
wholesale response such as developed.
n the king made a proclamation to
effect that "everyone turn from his
way and from the violence which is
his hands." There it was; the Word
the Lord was making a real impact
this heathen city. It was happening
t before his eyes.

Arm us, O Lord, with the fact of
r power, and make us stand in awe
it. Bid us be obedient to whatever
s You ask of us, confident that what
do in Your Name we never do alone.
en we drive out evil, it is Your arm
does the heavy part of the work;
n we set out to do the impossible,
make it possible. Amen.

✝

Friday, August 7

NOT NINEVEH!

Jonah 4:1

But it displeased Jonah exceedingly, and he was angry.

Here Jonah showed his undeveloped heart, he revealed the fact of his shortened sight. Plainly, he had given in to going to Nineveh because he would find some pleasure in announcing its doom. It appears that he was not hopeful of any positive results; his only idea was to "tell them off," heathen as they were. When God showed mercy to them He was giving them the treatment which Jonah thought was reserved for the chosen people of God. His anger betrayed the narrow feelings, the dark thoughts of his heart.

Never let us think lightly of the fact that there are many, many people who do not know the joy of salvation. Never let us take satisfaction in the awful truth that the unregenerate and mockers of the Word will have to endure eternal lostness. Make the lostness of mankind a real concern; one that will stir us to action. Amen.

✝

Saturday, August 8

PLANTS AND PEOPLE

Jonah 4:10-11

"You pity the plant . . . And should I not pity Nineveh?"

Finally, an object lesson was applied for Jonah to awaken him to a truth he had missed. Jonah sat in the shade of a plant as he watched what would become of the city. The plant died and Jonah was disappointed, and fretted. At that point God brought home the lesson. Jonah was concerned over a mere plant; God was concerned over Nineveh, "that great city, in which there are more than a hundred and twenty thousand persons who do not know their right hand from their left." He learned that the mercy of God was toward all who would repent, no matter who they were.

We stand in need of Your forgiveness, O Lord, for we sin much every day. We are grateful for Your love, and for the grace that stills the arm of Your wrath, patient with us in our slow moving. In our hearts set loose a real desire for the salvation of all mankind, such that will drive us to pray and give and support the Kingdom work. Amen.

E & R Elect Woman Head

Miss Frances Kapitzky, a Strasburg, Ohio, banker, was elected the first woman moderator of the 807,000-member Evangelical and Reformed Church at its 11th triennial General Synod.

By her election she also will serve as co-moderator of the United Church of Christ, which was formed in 1957 by merger of the E & R body and the General Council of the Congregational Christian Churches. (Both groups still carry on some of their functions separately during the merging process.)

Miss Kapitzky, who is president of the E & R Women's Guild, has held several other important denominational posts. She became president of the Strasburg Citizens State Bank, founded by her father, in January, 1959, 31 years after she joined its staff as a clerk. She is a graduate of Western Reserve University, Cleveland, Ohio.

United Church of Christ Adopts Faith Statement

A Statement of Faith for the two-year-old United Church of Christ was unanimously adopted by more than 700 delegates at its second biennial General Synod after only an hour's debate.

The 232-word statement, intended for "20th Century Christians," was approved with only minor changes from the original draft by a 30-member commission released earlier to the delegates for study.

It is believed to be the first document of its kind in this country for two merging denominations with differing theological and sociological backgrounds and forms of church government.

Forming the United Church in 1957 were the Congregational Christian Churches' General Council and the Evangelical and Reformed Churches. The Congregational Churches govern themselves, while the E & R Church has a presbyterian form of government.

The statement will be sent to local Congregational churches and E & R synods for approval by a two-thirds majority.

In present-day language the document reaffirms traditional Christian beliefs, but omits any reference to the Virgin Birth of Christ. It declares belief in God as the Eternal Spirit and Father of Jesus Christ, and testifies to His deeds in relation to Creation, Jesus Christ, the Holy Spirit, the Church and His promises to all who trust Him.

In form and purpose the statement is basically concerned with the meaning of faith, the expression of Christian love and the content of Christian hope.

It has been described as "breaking through the stereotypes and conventional labels of theology" and as dealing with "the essential Biblical faith that has been recovered by Protestants during the last generation."

Along the Party Line . . .

Reds Rewriting St. Paul

Communist authorities in East Germany have been demanding that papers on the theology of St. Paul submitted by candidates for the Lutheran ministry be changed to make the Apostle's teaching "harmonize" with current Soviet Zone policies.

This was disclosed at a conference of the East German Lutheran bishops presided over by Bishop Otto Dibelius of Berlin, chairman of the Council of the Evangelical Church in Germ (EKID).

Speakers at the conference cited as one of the latest examples of East German regime's "increasing systematic interference with Ch literature."

They said that censorship and o obstructive measures have been dire at bringing religious literature in with government policy. One of Communists' particular targets, it noted, were youth mission publicati

Church Colleges Warned Against High Tuition

Church-related and other pri colleges were warned by a lea Christian educator that, despite t need for funds, "dangerous" tui increases might price them "comple out of the market."

"What has saved these colleges i cent years has been the increas alumni giving and corporation gra said Dr. Charles J. Turck, execu director of The Japan Internati Christian University Foundation, N York, and former president of M ester College (United Presbyteri St. Paul, Minn.

He addressed a national meetin church college trustees, sponsored education boards of six denomina in co-operation with the Council Protestant Colleges and Univers and the National Committee of Ch Men for Church Colleges.

"The increase in tuition rates w has swept the country in the past years seems to me to be a dange method of getting more receipts to r rising costs," Dr. Turck told trustees. "Some colleges, in the ne borhood of a great state institu with low or invisible tuition costs, destroy their own power to compete students."

He said the ultimate fate of private colleges may depend on whe church-related or state institut "draw the best material from the h schools" in the next 10 years.

Paul M. Brown of Shreveport, president, Bayou State Oil Corpora

POPE LEARNING ENGLISH

Pope John XXIII has begun to take English lessons from an Irish monsignor and hopes to become fluent in the language within a year, the Rome Radio reported.

It said his teacher is Msgr. Thomas Ryan, an official of the Vatican Secretaries of State, who hails from County Tipperary, Ireland.

The station said the source of its information was an English prelate at the Vatican, who commented that "the Pope is going to have an Irish accent, but he seems to like the idea."

Pope John has been quoted on a number of occasions as saying he would like to learn English soon so as to be able to address in their own language the great numbers of English-speaking pilgrims who visit the Vatican.

hairman, board of trustees, Cen- / College at Shreveport, deplored nbly line, mass production" meth- iimed at the average and "too sub-average" student, which he characterized public education in ountry.

hurch-related colleges and univer- cannot engage in a system of production of education," he de- l. "Neither our facilities nor our s will permit." He stressed that "peculiar field must be in quality ition."

ference on Stewardship

e Lutheran leaders were on the of the three-day Theological Study erence on Stewardship sponsored agner College, Staten Island, New , July 15-17, by the National Coun- f Churches Department of Stew- ip and Benevolence.

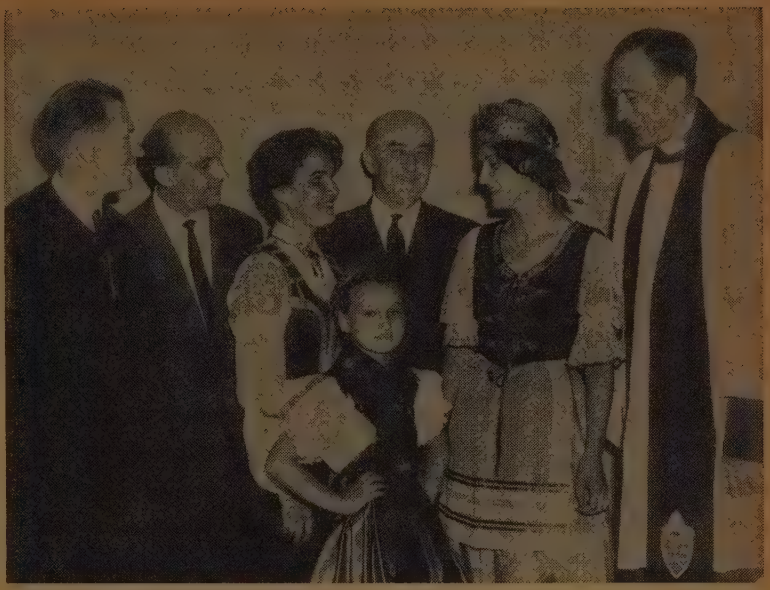
eakers on the program included Warren Quanbeck of Luther Sem- , St. Paul, Minn.; Dr. Edgar Carl- president of Gustavus Adolphus ge, St. Peter, Minn.; Dr. T. A. onen of Hamma Divinity School, gfield, Ohio; and Dr. Robert Paul of the Lutheran Seminary, Co- ia, S. Carolina. Mr. Martin E. on, director of Stewardship and ice of the Augustana Church, was onference chairman.

e meeting, which was the first of ind, had as its basic purpose the ring on theological levels of the ing of Christian stewardship. At- ng the conference were workers ewardship and benevolence from f the major Protestant denomina-

LEARN THEM OR ELSE

A juvenile delinquent who had ed until recently in the Soviet ne of Germany was "sentenced" in enigstein, Germany, by a West erman judge to learn the Ten Com- andments.

The 14-year-old youngster, who me to West Germany to join his other, had been charged with a ries of minor thefts. He told the dge he was baptized but never nfirmed. The youngster added he d received no religious instruction the Soviet Zone school he at- nded, and had never heard of the n Commandments.



OPEN WORLD REFUGEE YEAR—Dean Francis B. Sayre, Jr., of the Washington Episcopal Cathedral, chairman of the U. S. Committee for Refugees, chats with Hungarian and Latvian refugees and Claude de Kamovlaria (second from left) of the United Nations, at a service in the nation's capital at the opening of WRY. In the center is Ferenc Nagy, former Prime Minister of Hungary, exiled in 1947.
—RNS PHOTO

Plan to Advance Religious Drama Study

A 12-member planning commission will be set up to study the possible formation of an interdenominational nation-wide organization for the advancement of religious drama.

The commission was authorized at a Conference on Religious Drama in Boston sponsored by the National Council of Churches' drama committee and the American Educational Theater Association.

Conferees named a steering committee to select the commission which will include representatives of church, college, community, and other theater groups. Heading the steering body is Argyle Knight of Nashville, Tenn., chairman of the NCC drama committee.

Addressing the conference Dr. Harold Ehrensperger, associate professor of religion at Boston University's School of Theology, cited the need for more religious drama and criticized the theater as being "too commercial and often too superficial."

He stressed that persons working in religious drama must not only know "religious values," but have a "thorough grounding in the arts of the theater."

Dr. Ehrensperger called for centers where "valid experiments can be carried on and where informal drama as well as educational dramatics can be used in the church school program."

"A kind of integrity is called for in religious drama that is probably best described as sincerity that grows out of discipline both in theater arts and religion," he declared.

Hungarians Visit China

A delegation of four Hungarian Protestant churchmen has been given a chance to make a six-week tour of mainland China and observe first-hand the present life of the Church there, the Hungarian Church Press service reported in Budapest.

One of the four, it said, was Bishop Zoltan Kaldy, head of the Southern District of the Hungarian Evangelical (Lutheran) Church. The visit was described as having been made on invitation of the Three-Self Movement of the Chinese Protestant Churches.

The movement, which stands for self-support, self-government, and self-propagation on the part of the Chinese Churches, was organized several years ago in support of the government's drive to eliminate foreign missionary influence in those Churches.

NEXT WEEK: ELECTION RESULTS

Next week's Lutheran Herald will be a special 28-page edition containing all of the results of this month's Northfield, Minn., meeting at which the boards, commissions, and standing committees of the new American Lutheran Church elected officers, executives, and directors.

A complete listing of all elected officers and directors who will take office in the new church January 1, 1961, will be given, as well as a report on the proceedings of this first major step in policy-making for the new Church.

Stewardship Date Book

The 1959 Sector Program, which includes the Every Member Visit plan and the STEP (Stewardship Total Enlistment Program) plan, is well under way. This year the Sector Program is being conducted in co-operation with the American Lutheran Church, United Evangelical Lutheran Church, and Lutheran Free Church stewardship offices. Area Training Directors have completed their schools of preparation. Enrollments are coming in constantly.

The dates in the fall schedule, of importance to all congregations enrolling in the program, are:

Sectors or Training Sessions

EMV

(1) September 14, 1959
(2) September 28, 1959
(3) October 19, 1959

STEP

(1) October 5, 1959
(2) October 19, 1959

EMV in the Congregation

Week No. 1 Sunday, September 20
Week No. 2 Sunday, September 27
Week No. 3 Sunday, October 4
Week No. 4 Sunday, October 11
Week No. 5 Sunday, October 18
Week No. 6 Sunday, October 25
Week No. 7 Sunday, November 1
Week No. 8 STEWARDSHIP SUNDAY, November 8

STEP in the Congregation

Week No. 1 Sunday, October 11
Week No. 2 Sunday, October 18
Week No. 3 Sunday, October 25
Week No. 4 Sunday, November 1
Week No. 5 STEWARDSHIP SUNDAY, November 8

Affiliate With University

Camrose Lutheran College, Camrose, Alberta, has now been affiliated with the University of Alberta. This means that junior college courses, as well as high school, will now be offered and will be recognized by the province. The affiliation is probationary for the first year.

People

Mr. Arthur Tweet of Grand Forks, N. Dak., was recently granted an honorary degree by Dakota Wesleyan College of Mitchell, S. Dak. The degree was given to Mr. Tweet, an ELC layman, in recognition of his service to his community.

Dr. Richard Solberg, history professor at Augustana College, Sioux Falls, S. Dak., is in Germany this summer doing research on the East German Church. His study was made possible through a research scholarship from the Social Science Research Council. He will return to the United States about Oct. 1.

The Rev. Eugene J. Aal has resigned from Timber Lake parish of Timber Lake, S. Dak., in order to accept a call to become assistant pastor of Trinity Church, Madison, S. Dak., effective Sept. 1.

The Rev. Gordon B. Hanson has resigned as pastor from the Dazey-Rogers parish in North Dakota in order to accept a call of the Church to the ... chaplaincy. He will go on activ... July 1, first attending Chaplain ... at Ft. Slocum, N. Y., and expec... to be assigned to the Fitzsim... Army Hospital, Denver, Colo.

The Rev. A. Reuben Gornitzk... tor of Central Church, Minne... Minn., was awarded an honora... tor's degree at recent commen... exercises at Capital University ... lumbus, Ohio. Pastor Gornitzk... delivered the Theological Semina... dress.

The Rev. Karl O. Anderson, f... ly of Eau Claire, Wis., is now s... as the assistant pastor at ... Church, Grand Forks, N. Dak... Rev. J. P. Gaardsmoe, senior pas...

The Rev. K. G. Egertson, fo... pastor at Novato, Calif., is now s... as pastor of Anacortes Church, ... cortes, Wash.

The Rev. Reuben H. Redal, ... of Central Church, Tacoma, Was... recently made a recording singi... favorite sacred songs. Pastor Red... tenor soloist, having sung with t... Olaf College Choir and Luther ... inary quartette. He has also su... soloist in oratorical societies in Mi... kee and Minneapolis and wit... Seattle Symphony Orchestra.

The Rev. Edwin Gunderson, fo... ly pastor in Clearbrook, Minn., is ... pastor of Trinity Church, Flushi... I., N. Y.

The Rev. H. S. Nasheim, for... pastor at Benson, Minn., is no... rolled in a chaplaincy clinical tra... program at the State Hospital, ... Falls, Minn.

NEW PARISH UNIT—Red Oak Grove Church near Austin, Minn., recently dedicated this $95,000 parish education unit. Speakers for the occasion were Dr. C. Richard Evenson, Dr. E. C. Reinertson, the Rev. Alf Romstad, and Dr. F. A. Schiotz. The Rev. Neal S. Johnson is pastor of Red Oak Grove Church.

—Churches—

tane, Washington—Our Savior's
n, the Rev. Nyer Urness, pastor,
cently acquired a new parsonage.

lelia, Minn.—Rosendale Church
ere celebrated its 100th anniver-
n June 28. Speaker at the morn-
orship service was the Rev. Wil-
H. Gentz, associate editor of
ran Herald. Dr. Rolf Syrdal,
or of Foreign Missions of the
and a former pastor of Rosendale
h, was the afternoon speaker.
dale Church has from time to
been part of a parish with the
egation in Madelia, but at pres-
being served by a student pastor,
Kenneth Peterson.

da, N. Dak.—Trinity Church,
ev. Clarence J. Johnson, pastor,
ated its 50th Anniversary on June
7. Speakers at the festival serv-
were former pastors. Included in
lebration was a Confirmation re-
service.

rville, Ia.—North Prairie Church,
ev. Daniel Jordahl, pastor, recent-
ebrated its 90th anniversary. The
Neal Johnson, a former pastor,
ned at the festival service. New
altar and pulpit paraments, serv-
ooks and hymnals, and other im-
ments made in the sanctuary were
ated at the service.

rrisburg, S. Dak.—For the first
in the history of Beaver Creek
ch near here, an ordination service
eld, when two of the sons of the
egation were ordained. They are
J. Iseminger and Roger L. Knud-
Dr. E. O. Gilbertson, president of
the South Dakota District, conducted the ordination service.

DEDICATE OKLAHOMA CHURCH—Prince of Peace, the only ELC congregation in the state of Oklahoma, recently dedicated this new first unit church. Dedicatory rites were conducted by Dr. V. T. Jordahl, president of the South Central district. The Rev. Otto Hesla, regional home mission director, was one of the speakers. Guests from six states and 25 churches were present at the dedication. The Rev. L. G. Mathre is pastor of this home mission congregation, organized in 1958.

Carrington, N. D.—Kvernes Church near here observed its 75th anniversary in June. Speakers for the occasion included the Rev. Richard Erickson, who has now been installed as pastor of Kvernes Church, the Rev. Russell Halaas, and Mr. O. Leonard Orvedal.

—Obituaries—

Engebret T. Tufte, 75, professor emeritus of biology at St. Olaf College, died June 16 in Northfield, Minn. He was a native of Northwood, N. Dak., and a graduate of St. Olaf. He was superintendent of schools at Gary, Minn., before joining the St. Olaf faculty in 1912.

Conrad Gjellstad, 85, died June 10 at Velva, N. Dak. Born in Norway, he came to America in 1882 and homesteaded in North Dakota. He was a charter member of the Oak Valley Lutheran Church, Velva. He is survived by seven children, including the Rev. Ivar Gjellstad, Decorah, Iowa.

—Announcements—

The **annual meeting** of the Augustana Academy Association will be held in the school gymnasium at Canton, South Dakota, on Monday, August 17, at 8:00 p.m. The new constitution will be presented.

Wanted—28 used church pews, 11½ ft. Must be in good condition. Write Rev. Selmer Hilmoe, Elk Point, S. Dak.

So. Dak. Dist. WMF Workers Conference, Augustana College, Sioux Falls, S. Dak., Aug. 5-6.

Because of the unforeseen demand for the **Pictorial History of the South Central District,** it is anticipated that a second edition will go to press in the near future. Folks desiring a copy must notify, in advance, the Rev. Olaf Holen, Executive Assistant, 2207 Jensen Avenue, Ames, Iowa.

—Want Ad—

Rate: $1.00 a line, minimum charge $4.00

For sale: Bronze church bell in excellent condition. 28-inch base. Can be seen at Garvin Lutheran Church, Garvin, Minn.

Changes of Address for ELC Pastors

L. A. Roseland, 1212 N. Berendo St., Los Angeles, Calif., 6-15-59

Edwin Sandvig, 317 N. 2nd, Woodburn, Ore., 6-17-59

Frederick J. Schenk, 5417 Encino Ave., Encino, Calif., 6-15-59

Morris A. Sorenson, Jr., 2418 Como Ave., St. Paul 8, Minn., 7-5-59

O. K. Storaasli, 15 Lonsdale Terrace, Edinburgh 3, Scotland, 7-15-59

Lowell Swantz, Rte. 1, Oconomowoc, Wis., 6-19-59

Roland Thompson, U.S. Army Training Center, Engineers, Ft. Leonard Wood, Mo., 6-25-59

J. B. Vaage, 4806 Sunnyside Rd., Minneapolis 24, Minn., 6-25-59

Norman G. Wick, 3105-5th Ave. S., Great Falls, Mont., 7-1-59

Newly Ordained . . .

Gerald R. Allen, 115 E. 9th St., Bemidji, Minn., 7-1-59

Alvin J. Burgh, Hannaford, N. Dak., 7-8-59

Daryl M. Bjerke, Garberville, Calif., 7-30-59

Richard L. Erickson, New Rockford, N. Dak., 7-1-59

Ralph S. Forde, Cogswell, N. Dak., 6-7-59

ew ELC Churches want —

Names and addresses of all Lutherans living in or moving to . . .

enver, Colo. (Centennial Acres Section)—Rev. J. L. F. Huseth, 3608 W. Chenango Ave., Littleton, Colo.

ouston, Texas—Rev. J. A. O. Lien, 224 Kilts Drive, Memorial Forest Lutheran Church

linneapolis, Minn. (Southdale)—Rev. Louis C. Smith, 4820 Larkspur Lane, Lutheran Church of Southdale

isswa, Minn.—Rev. R. C. Reinholtzen, Nisswa, Lutheran Church of the Cross

/aikiki, Hawaii—Rev. Norman Hammer, c/o Princess Kaiulani Hotel, Shop C-10, Kaiulani Ave., Waikiki Beach, Honolulu, Hawaii

Richard D. Forde, Westby, Mont., 6-7-59
Donald E. Gaarder, Grenora, N. Dak., 7-15-59
Raymond B. Haugland, Rte. 2, Farmington, Minn., 6-15-59
Richard F. Holy, 406-3rd St., N., La Crescent, Minn., 6-15-59
David H. Huseth, Palmyra, Wis., 5-26-59
Robert E. Johnson, Conrad, Mont., 6-15-59
Hubert R. Kaste, c/o Our Savior's Lutheran Church, Hibbing, Minn., 7-10-59
Paul O. Lee, Lewis Ave. and Division, Billings, Mont., 7-1-59
C. James Narveson, Mabel, Minn., 7-15-59
Edward L. Novak, Flaxville, Mont., 7-1-59
Nels J. Oas, Ryder, N. Dak., 6-1-59
Richard D. Rice, Tofte, Minn., 6-16-59
Arthur E. Solem, Dillon, Mont., 7-8-59
Donald L. Tigges, Box 475, Plains, Mont., 6-15-59
Jorgen U. Vaage, 1743 Caroline St., La Crosse, Wis., 7-1-59
Robert L. Witte, Cambridge, Wis., 6-21-59

Parish Conservation Service

The merits of the propositions advertised below have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

160 acre farm, good crop soil; Lincoln Co., S. Dak. Nice 5 bedroom home; other bldgs. good condition. Near Lutheran church and 12 mi. to Lutheran academy. 624-1A

182 acre farm, Jackson Co., W.C. Wis. Near market, Lutheran church, school and on H.S. bus route. Good soil, good bldgs. Electricity and water. 624-2A

120 acre farm in S. Minn. All tillable. Good bldgs. 2½ mi. to Lutheran church. Norwegian community. 624-3A

227 acre farm, E. Minn. Very good 3 bedroom house, good barn, silo and other bldgs. Near town with Lutheran church. $85 per acre. Terms can be arranged. 624-4A

Businesses

Variety store in county seat town of 3,000. S.C. Minn. Real opportunity for progressive business man. ELC congregation. 624-5C

Country store with living qtrs., S. Wis. Good volume, money maker. Also: restaurant in town, good location and good business with living qtrs. Financing available. Lutheran communities. 624-6C

WANTED TO BUY

Businesses

Wanted to buy a variety store in Minn., Wis., or Ia. 624-7C

FOR RENT

Homes

3 bedroom home with dining, living room, kitchen and 2 baths. N.E. Mpls. Available Sept. 7 for 10 months. Ideal for Seminary couple or students. 624-8B

Girl, to share upper duplex-bedroom, living room, kitchen and bath. Near busline and Lutheran churches, Mpls. 624-9B

POSITIONS WANTED

Exp. male director of music, organizer of choirs, available for part time relief or full time service. Member of A.G.O. A No. 1 references. Prefer Twin Cities area but will relocate on basis of full time service. 624-10E

Man available for official position on all phases of church music, business administration, pedagogy and theology. Good organizer. Will relocate for permanent position. 624-11E

Middle-aged, single man desires work on small country place or summer home. No bad habits. Main object a home. Prefers Minn. 624-12E

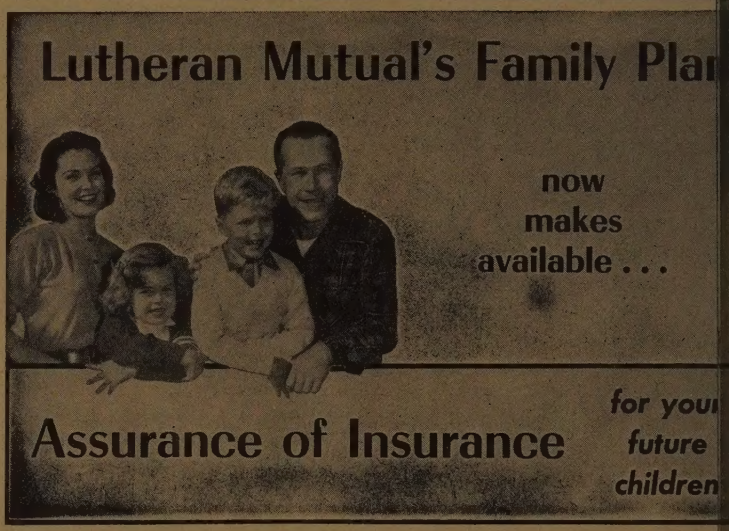
Middle-aged, single man wants wo custodian or caretaker in ELC chur home for aged. 6

HELP WANTED

Housekeeper to live in. Lutheran and boys ages 8 and 6 yrs. Milwaukee 6

Organist and choir director for 3 ch Lutheran church in Los Angeles area. upon request. 6

Teachers to teach in a departmen Lutheran jr. high school in North wood, Calif. Couples are urged to ap 6



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Founder and Pastor

rhaps none of us will ever realize the mendous possibilities that "Lutheran spers" presents in bringing the mes-e of the Gospel to the sick, the shut-, the discouraged, and the unfortunate. en there are the unchurched, and those church does not reach with the mes-e of the Gospel. We think of those ng in the remote areas of our nation, haps living great distances from the rch of their choice. All these are our ponsibilities.

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Draw near and worship Christ the Lord,
Our Savior and the Living Word.

Tread softly in this holy place
For here He meets thee face to face.

Come near, bow down, and thou shalt see
Thy Lord will here commune with thee.

The Lutheran Vespers Network

CITY	STATION	TIME
ALABAMA		
Fort Payne	WEPA	7:30
Geneva	WGEA	4:30
Huntsville	WEUP	4:30
Jackson	WTHG	6:40
Marion	WJAM	4:00
Scottsboro	WCRI	4:00
Selma	WRWJ	5:00
Sylacauga	WFEB	7:00
ARIZONA		
Flagstaff	KVNA	4:00
Globe	KWJB	8:00
Prescott	KZOK	7:00
Safford	KGLN	9:00
CALIFORNIA		
Bishop	KIBS	7:00
Fort Bragg	KDAC	5:30
Sacramento	KFBK	6:45
Yreka	KSYC	8:30
COLORADO		
Alamosa	KGIW	8:00
Durango	KDGO	6:00
CONNECTICUT		
Norwich	WICH	7:45
FLORIDA		
DeFuniak Springs	WFUN	5:00
DeLand	WJBS	5:30
Port St. Joe	WJOE	4:30
GEORGIA		
Albany	WALB	6:15
HAWAII		
Honolulu	KAIM	5:30
IDAHO		
Burley	KBAR	4:30
ILLINOIS		
Chicago	WLS	7:30
IOWA		
Boone	KWBG	4:00
Decorah	KWLC	4:30
MASSACHUSETTS		
Orange	WCAT	6:00
MICHIGAN		
Coldwater	WTVB	9:00
MINNESOTA		
Fergus Falls	KOTE	7:00
Minneapolis	WCCO	10:30
Thief River Falls	KTRF	6:30
MISSISSIPPI		
Columbus	WCBI	6:00
MISSOURI		
Sedalia	KDRO	10:30
MONTANA		
Glendive	KXGN	8:00
Great Falls	KMON	4:15
Belgrade	KGW	7:30
NEW MEXICO		
Albuquerque	KHAM	6:30
Clovis	KICA	6:30
Los Alamos	KRSN — FM	10:30
NORTH CAROLINA		
Brevard	WPNE	5:30
Forest City	WBBO (FM)	8:30
NORTH DAKOTA		
Dickinson	KDIX	7:00
OHIO		
Dover	WJER	9:00
PENNSYLVANIA		
Apollo	WAVL	5:30
Charleroi	WESA	3:00
Scranton	WARM	11:00 (a.m.)
Wellsboro	WNBT	8:00
SOUTH CAROLINA		
Newberry	WKDK	4:30
SOUTH DAKOTA		
Sioux Falls	KSOO	4:30
Yankton	WNAX	9:00
TENNESSEE		
Sparta	WSMT	4:15
TEXAS		
Alpine	KVLF	4:30
Orange	KOGT	5:00
Pampa	KPDN	6:30
Pecos	KIUN	5:30
WASHINGTON		
Puyallup	KAYE	9:15
Seattle	KTW	9:30
WEST VIRGINIA		
Princeton	WLOH	4:00
WISCONSIN		
Neillsville	WCCN	6:30
Rice Lake	WJMC	6:30
Viroqua	WISV	4:30
ECUADOR		
Quito, (Shortwave)	HCJB 16-19 25-31-49	10:30

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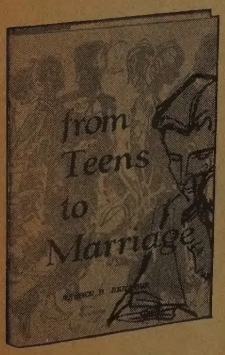

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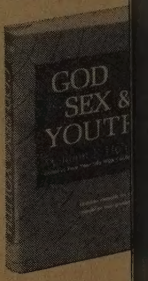

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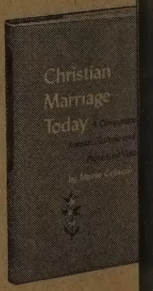

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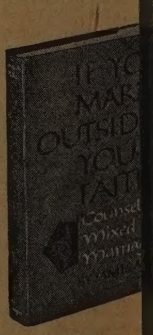

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